

**Typicon of the Divine Liturgy for Sundays and main Feasts  
With full texts in English and Arabic**

**March 2022**

**اذار 2022**

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**Abbreviations & References:**

Gospel Book, English: Bishop Joseph Raya, Alleluia Press, 1978  
Gospel Book, Arabic: Paulist Fathers, Harissa, 1960  
Epistle Book, English (Apostolos): Bishop Joseph Raya, Alleluia Press, 1980  
Epistle Book, Arabic: Paulist Fathers, Harissa, 1967  
BDW: Byzantine Daily Worship: Bishop Joseph Raya, Alleluia Press, 1980  
CT: CyberTypicon2012 - Version B, Fr. Peter Boutros, Phoenix, AZ  
ED: Prayer Book, Arabic: Bishop N. Edelby of Aleppo, 1962  
PLC: Patriarchal Liturgical Commission: *Holy and Divine Liturgies*, Arabic, 2006 - Prayers translated by Rev. Alam Alam

**Full text References**

Epistle Book, English (Apostolos): Bishop Joseph Raya, Alleluia Press, 1980  
Gospel Book, English: Bishop Joseph Raya, Saint Paul's printing press 1966 / Alleluia Press, 1978  
Bishop N. Edelby of Aleppo  
The Synodal Liturgical Commission: *Holy and Divine Liturgies*  
The Melkite Hymnal  
Byzantine Daily Worship

**Sundays from Pentecost to the Triodion**  
**Unless noted otherwise for particular Class feasts and particular Typicon recommendations**

**The Invocation to the Holy Spirit** "Heavenly King..." and "Glory to God in the highest ...  
*Lord, I shall open my lips ...*"

**Antiphons** Typica and/or Beatitudes or Antiphons of Sunday

**Entrance Hymn** "Come, let us worship and bow down before Christ. O Son of God Who are risen from the dead, save us who sing to You: Alleluia!"

**Trisagion**

**Hymn to the Theotokos** "It is truly right..."

**Kinonikon** "Praise the Lord from the highest. Alleluia!"

**Post-communion hymn** "We have seen the true light ..."

**Apolysis** "...Who is risen from the dead..."

**Conclusion of the Divine Liturgy** "Through the prayers of our holy fathers..."

**SATURDAY, MARCH 5, 2022**

## Saturday of the Great among the Martyrs Theodore

Abstinence from specific food(s). (Traditionally: Meat, meat products, and Dairy products)

**ANTIPHONS PRAYER:** Lord, Lover of Mankind, give rest in the City of the Living, in the Dwelling of the Just, to your departed servants whose memory we celebrate today. And if they have sinned during their life, forgive them in your compassion and grant the world your great mercy, for You are our life and our resurrection, O Christ God, and to You we render glory and to your Eternal Father and All-holy Spirit, now and always and forever and ever.

### TROPARIA:

(Tone 2) - Faith can accomplish great things. Through it, the three ...

(Tone 1) - Regard the sufferings which your holy martyrs have endured ...

(Troparion Of the Patron(ess) Of the Parish)

FINAL KONDAKION: (Tone 2) - O never failing Protectress of Christians, and their ever

DIVINE LITURGY EPISTLE: HEBREWS 1:1-12

DIVINE LITURGY GOSPEL: MARK 2:23-28; 3:1-5

## SUNDAY, MARCH 6, 2022

### Sunday of Orthodoxy

الاحد، 6 شباط 2022

الاحد الاول من الصوم - أحد الارثوذكسية

Abstinence from specific food(s) (Traditionally: Meat, meat products, and Dairy products)

Tone 8 - ORTHROS GOSPEL: JOHN 20:8 \* 18-11 Eothenon Gospel

### LITURGY of St. Basil

**ANTIPHONS PRAYER:** O Christ God, You condescended to be incarnate, taking the form of a slave. You became like one of us by the body to make us participants in your glorious Likeness. Wherefore we paint your image on icons and we honor it by mouth and heart asking for the grace to be healed by its power. For it belongs to You to have mercy on us and to heal us, O Christ God, and to You we render glory, thanksgiving and worship, and to your Eternal Father, and your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever.

### صلاة الأنديفوننة

أَيُّهَا الْمَسِيحُ الْإِلَهَ، إِنَّكَ قَدْ تَنَازَلْتَ وَتَجَسَّدْتَ أَخِذًا صُورَةَ عَبْدٍ، صَائِرًا بِالْجَسَدِ شَرِيكًا لَنَا لِتَجْعَلَنَا شُرَكَاءَكَ فِي صُورَةِ مَجْدِكَ. فَلِذَلِكَ نَرَسُمُ شَكْلَ صُورَتِكَ عَلَى الْإِيقُونَاتِ، وَنُصَافِحُهَا بِالْفَمِ وَالْقَلْبِ، مُلْتَمِسِينَ مِنْهَا نِعْمَةَ الشِّفَاءِ. لِأَنَّ لَكَ أَنْ تَرْحَمَنَا وَتَشْفِينَا، أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ..

**Antiphons of the Feast** (BDW p. 795), (PLC p. 437), (ED p. 540)

### First Antiphon

1- The Lord is King, in splendor robed; robed is the Lord and girt about with strength.

®. **Through the prayers of the Mother of God, O Savior save us!**

2- Who can tell the mighty deeds of the Lord, or proclaim all his praises?

3- Thus let the redeemed of the Lord say, those whom He has redeemed from the hand of the foe.

## الأنديفوننة الاولى

- 1- الرَّبُّ قَدْ مَلَكَ وَالْجَلَالَ لَيْسَ، لَيْسَ الرَّبُّ الْقُدْرَةَ وَتَنْطَقَ بِهَا.
- 2- لِأَنَّهُ نَبَتَ الْمُسْكُونَةَ فَلَنْ تَنْزَعَزَعُ
- 3- مَنْ يَتَكَلَّمُ بِجَبْرُوتِ الرَّبِّ، وَيَجْعَلُ تَسَابِيحَهُ كُلَّهَا مَسْمُوعَةً.

## Hymns

### Troparion of the Resurrection (8<sup>th</sup> tone)

O Merciful One, Who came down from on high and endured burial for three days in order to save us from suffering. O our Life and our Resurrection, glory to you.

OR

### Troparion of the Resurrection (8<sup>th</sup> tone)

You descended from on high O compassionate One; and consented to burial for three days that You might free us from suffering. O Lord, our life and our resurrection, \* glory to You.!

## نشيد القيامة باللحن الثامن

انحدرت من العلاء أيها التحنن، وقبلت الدفن ثلاثة أيام، لكي تعتقنا من الآلام، فيا حياتنا وقيامتنا، يا رب المجد لك.

## Troparion of the patron of the church النشيد لشفيح الكنيسة

### Kondakion of the Annunciation, 8<sup>th</sup> Tone

BDW p. 794), (PLC p. 439), (ED p. 542)

Triumphant leader to you belongs our prize of victory! And since you saved us from adversity, we offer you our thanks. We are your people O mother of God! So as you have that invincible power, continue to deliver us from danger that we may cry out to you Hail, O Virgin and bride ever pure.

## قنداق الختام باللحن الثامن

نَحْنُ عِبِيدُكَ يَا وَالِدَةَ الْإِلَهِ، نَكْتُبُ لَكَ آيَاتِ الْعُلْبَةِ يَا قَائِدَةَ قَاهِرِهِ. وَنُقَدِّمُ الشُّكْرَ لَكَ وَقَدْ أَنْقَذْتَنَا مِنَ الشَّدَائِدِ. لَكِنْ بِمَا أَنَّ لِكِ الْعِزَّةَ الَّتِي لَا تُحَارَبُ، أَعْتَقِينَا مِنْ أَصْنَافِ الْمَخَاطِرِ لِكِي نَصْرُحَ إِلَيْكَ: أَفْرَاحِي يَا عَرُوسَةً لَا عَرُوسَ لَهَا.

## **Epistle of the 1st Sunday of Lent, Hebrews 11:24-26; 32-40; 12:1-2**

Page 349 (English) – Page 393 (Arabic)

### Prokimenon (Tone 4)

Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.

**Stichon:** For you are just in all you have done to us, and all your works are true and your ways right.

Reading from the Epistle of St. Paul to the Hebrews

Brethren, by faith Moses, when he was grown up, denied he was a son of Pharaoh's daughter (CF. Ex, 2: 11) – choosing to be afflicted with God's people rather than to have the enjoyment of sin for a time, estimating the indignities suffered by Christ to be of greater value than the Egyptians' treasures (Cf. Ex. 2:32): for he was considering the reward. By faith he left Egypt not fearing the king's wrath: for he persevered as if he were seeing the One who cannot be seen. By faith, he celebrated the Passover and the

sprinkling of blood, so that the one who destroyed the first-born might not touch these. By faith, they passed through the Red Sea, as through dry land – whereas the Egyptians attempting it were swallowed up. By faith, the walls of Jericho fell after people had gone around them for seven days. By faith, Rahab the prostitute who had received the spies in peace did not perish with the unbelievers.

And what more shall I say? For time will be too short to speak of Gideon, of Barac, of Samson, of Jephthah, of David and of Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle routed foreign armies.

Women had their dead restored to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing. They were stoned, cut to pieces, put to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground.

And none of these, despite the positive witnessing of faith, received what was promised, for God had something better in store for us, so that they were not to reach their final perfection without us.

#### **Alleluia (Tone 4)**

Moses and Aaron were among his priests and Samuel among those who called upon his name.

**Stichon:** They called upon the Lord, and he answered them; from the pillar of cloud he spoke to them.

#### **مقدمة الرسالة**

مُبَارَكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا، وَمُسَبِّحٌ وَمُمَجِّدٌ أَسْمُكَ إِلَى الدَّهْوَرِ  
لَأَنَّكَ عَادِلٌ فِي جَمِيعِ مَا صَنَعْتَ بِنَا، وَأَعْمَالُكَ كُلُّهَا صِدْقٌ، وَطُرُقُكَ اسْتِيقَامَةٌ

#### **الرسالة (عبرانيين 11: 24 – 26، 32 – 40)**

يَا إِخْوَةَ، بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ. وَأَخْتَارَ الْمَشَقَّةَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَتُّعِ الْوَقْتِيِّ بِالْخَطِيئَةِ. وَاعْتَبَرَ عَارَ الْمَسِيحِ غِنَى أَعْظَمَ مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ إِلَى الثَّوَابِ. وَمَاذَا أَقُولُ أَيُّضًا؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أَحْبَبْتُ عَنْ جِدْعُونَ وَبَارَاقَ وَشَمْشُونَ، وَيَفْتَاخَ وَدَاوُدَ وَصَمُؤِيلَ وَالْأَنْبِيَاءَ، الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ وَسَدُّوا أَفْوَاهَ الْأَسُودِ، وَأَطْفَأُوا قُوَّةَ النَّارِ، وَنَجَوْا مِنْ حَدِّ السَّيْفِ، وَتَفَوُّوا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْقِتَالِ وَكَسَرُوا مَعْسَكَرَاتِ الْأَجَانِبِ. وَأَسْتَرْجَعَتْ نِسَاءً أَمْوَاتَهُنَّ بِالْقِيَامَةِ. وَأَخْرَجُوا قَدَّ عَذَبُوا بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا النِّجَاةَ لِيَحْضَلُوا عَلَى قِيَامَةِ أَفْضَلِ. وَأَخْرَجُوا قَدَّ ذَاقُوا الْهَرَّةَ وَالسَّيَاطِ وَالْقَيْوُدَ أَيُّضًا وَالسَّجْنَ. رُجِمُوا، نَشِرُوا، أَمْتَحِنُوا، مَاتُوا بِحَدِّ السَّيْفِ، سَاحُوا فِي جُلُودِ الْغَنَمِ وَالْمَعَزِ، مُعَوِّزِينَ، مُضَايِقِينَ، مَجْهُودِينَ. وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحَقًّا لَهُمْ، تَابِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَوْلَاءِ كُلُّهُمْ الْمَشْهُودُ لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ، لِأَنَّ اللَّهَ قَدْ سَبَقَ فَنظَرَ لَنَا شَيْئًا أَفْضَلَ، لِكَيْ لَا يُكْمَلُوا بِمَعْزِلٍ عَنَّا.

#### **هللوا**

مُوسَى وَهَرُونَ بَيْنَ كَهَنَتِهِ، وَصَمُؤِيلُ بَيْنَ الدَّاعِينَ بِاسْمِهِ  
كَانُوا يَدْعُونَ الرَّبَّ فَيَسْتَجِيبُ لَهُمْ، فِي عَمُودِ الْغَمَامِ يُكَلِّمُهُمْ.

#### **Gospel of the 1st Sunday of Lent, John 1:43-51 (Call of Nathanael)**

At that time Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter.

Philip found Nathanael and said to him, "We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him and said of him, "Look, a true Israelite in whom there is no guile!" Nathanael said to him, "Where do you know me from?" Jesus answered him and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him and said, "Rabbi, you are the Son of God, you are King of Israel." Answering, Jesus said to him, "Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see." And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

### الانجيل (يوحنا 1: 43-51)

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ، فَوَجَدَ فِيلِبُّسَ، فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبِطْرُسَ. فَصَادَفَ فِيلِبُّسَ نَتْنَايِيلَ فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يَوْسُفَ مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتْنَايِيلُ: أَمِنَ مِنَ النَّاصِرَةِ يُمْكِنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ قَالَ لَهُ فِيلِبُّسُ: تَعَالَ وَانظُرْ. فَلَمَّا رَأَى يَسُوعُ نَتْنَايِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هَذَا فِي الْحَقِيقَةِ إِسْرَائِيلِيُّ لَا غِشٍ فِيهِ. فَقَالَ لَهُ نَتْنَايِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ، وَأَنْتَ تَحْتَ التِّينَةِ، رَأَيْتُكَ. أَجَابَ نَتْنَايِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ هُوَ ابْنُ اللَّهِ، أَنْتَ هُوَ مَلِكُ إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التِّينَةِ أَمَنْتَ. إِنَّكَ سَتُعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

### ***Hymn to the Theotokos:*** BDW p. 331, ED p. 421

In you, O full of grace, all creation exults, the hierarchy of angels together with the race of men: in you, sanctified Temple, spiritual Paradise, Glory of virgins of whom God took flesh from whom our God who exists before the world, became a child! For He has made your womb his throne, making it more spacious than the heavens. In you, O Woman full of grace, all creation exults: glory to you!

### النشيد لوالدة الاله

إن البرايا بأسرها تفرح بك يا ممتلئة نعمة. محافل الملائكة وأجناس البشر لك يعظمون. أيها الهيكل المقدس والفردوس الناطق وفخر البتولية، التي منها تجسد الاله وصار طفلاً، وهو الهنا قبل الدهور. لأنه صنع مستودعك عرشاً، وجعل بطنك أرحب من السماوات. لذلك، يا ممتلئة نعمة تفرح بك كل البرايا وتمجّدك.

**Apolyxis** ... and our Father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia etc...

**At the end of the Divine Liturgy, Procession of the Holy Icons**

**SUNDAY, MARCH 13, 2022**  
**Sunday of the Holy Relics and St.**  
**Gregory Palamas Commemoration of our Holy Father Alexis,**  
**the Man of God (Class 5)**

## LITURGY of St. Basil

### **Antiphon Prayer** (PLC p. 440)

O Lord, our God, You have granted the holy martyrs that their relics would be spread throughout the world, including this church, to bring forth the grace of healing from diseases. Make us worthy, through the intercession of your Saints, to offer You the Spiritual Sacrifice and guide us on the way of Salvation

For You are Good and the Lover of mankind and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.

### صلاة الأنديفوننة

أيها الربُّ إلهنا، يا مَنْ وَهَبَ للشُّهداءِ للقديسين أن تتوزَّعَ أعضاؤهم في كل الأرض وفي هذه الكنيسة، لتأتي بثمار الشفاء من الأمراض، أهلنا، بشفاة قديسيك، لأنَّ نَقْدَمَ لك الذبيحة الروحية، واهدنا سبيل الخلاص لأنك إله صالحٌ ومحَبُّ للبشر، واليك نرفع المجد، أيها الأبُّ والابنُّ والروحُ القدس، الآن وكلَّ أوانٍ والى دهر الداهرين.  
الشعب: آمين.

### TROPARIA:

#### **Troparion of the resurrection (1st tone)**

While the stone was sealed by the Jews and soldiers were watching your sacred body, You rose, O Savior, on the third day, giving life to the world. Wherefore, O Giver of life, the powers of heaven cried out: Glory to your resurrection, O Christ. Glory to your kingdom, glory to your Plan of redemption, O You who alone are the Lover of mankind.

### OR

#### **Troparion of the resurrection (1st tone)**

After the stone was sealed by the Jews and the while the soldiers were watching Your spotless body, You rose, O Savior, on the third day, giving life to the world. Wherefore, the heavenly powers cried out to you, O Giver of life: “Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your economy, O You who alone are the lover of mankind!”

### نشيد القيامة بالحن الاول

إن الحجر ختمه اليهود، وجسدك الطاهر حرسه الجنود. لكنك قمت في اليوم الثالث، أيها الخالص، واهباً للعالم الحياة. لذلك قوات السماوات هتفت اليك، يا مُعطي الحياة: المجد لقيامتك أيها المسيح. المجد للملك. المجد لتدبيرك، يا محب البشر وحدك.

### **Troparion of the patron of the church** النشيد لشفيح الكنيسة

#### **Kondakion of the Annunciation, (BDW p. 794), (PLC p. 439), (ED p. 542) (9 Tone)**

Triumphant leader to you belongs our prize of victory! And since you saved us from adversity, we offer you, our thanks. We are your people O mother of God! So, as you

have that invincible power, continue to deliver us from danger that we may cry out to you Hail, O Virgin and bride ever pure.

### قنداق الختام بالحن الثامن

نحنُ عبيدك يا والدة الاله، نكتبُ لك آياتِ الغلبة يا قائدةً قاهره. ونقدم الشكرَ لك وقد أنقذنا من الشدائد. لكن بما أن لك العزة التي لا تحارب، أعتقينا من اصناف المخاطر لكي نصرخ إليك: إفرحي يا عروسة لا عروس لها.

**Epistle of the 2<sup>nd</sup> Sunday of Lent**, Hebrews 1:10-2:4, Page 353 (English) – Page 397 (Arabic)

### Prokimenon (Tone 5)

You, O Lord, will keep us and preserve us always from this generation.

**Stichon:** Save me, O Lord, for there is no longer any holy man, for truthfulness has vanished from among the children of men.

**Reading** from the Epistle of St. Paul to the Hebrews: 1: 10-14; 2: 1-4

You in the beginning, O Lord, did found the earth, and the heavens are works of your hands. They shall perish, but you shall continue; and they shall all grow old as does a garment, and as clothing shall you change them, and they shall be changed. But you are the same, and your years shall not fail (Ps. 101: 26-28)

Now, to which of the angels has he ever said, “Sit at my right hand, until I make your enemies the footstool at your feet” (Ps. 109: 1)? Are they not all ministering spirits, sent for service, for the sake of those who shall inherit salvation?

That is why we should all the more earnestly observe the things we have heard, lest perhaps we drift away. For if the word spoken by angels proved to be valid, and every transgression and disobedience received a just punishment, how shall we escape if we neglect such a great salvation? For it was first announced by the Lord and was confirmed to us by those who heard it.

### Alleluia (Tone 5)

Your favor, O Lord, I will sing forever; from generation to generation my mouth will proclaim your faithfulness.

**Stichon:** For you have said, “My kindness is established forever.” In heaven you have confirmed your faithfulness.

### مقدمة الرسالة

أنت يا رب تحفظنا وتحمينا من هذا الجيل وإلى الدهر  
خَلصني يا رب، فإن البارَّ قد فني، لأن الحقيقة قد ضَعُفَتْ عند بني البشر

### الرسالة (عبرانيين 1: 10 الى 2: 3)

أنت أيها الرب في البدء أسست الأرض، والسموات هي صنع يديك. هي تزول وأنت تبقى، وكلها تبلى كالثوب، وتطويها كالرداء فتتغير، وأنت أنت، وسنوك لن تفنى. ولئن من الملائكة قال قط: اجلس عن يميني حتى أجعل أعداءك موطئاً لقدميك؟ أليسوا جميعهم أرواحاً خادمة، مرسلَةً لخدمته من أجل المزمعين أن يرثوا الخلاص؟ فلذلك يجب علينا أن نتنبه إلى ما سمعناه غاية التنبه، لئلا نبتعد عنه. فإنها إن كانت الكلمة التي نُطِقَ بها على ألسنة الملائكة قد ثبتت، وكل تعدٍ ومعصية قد نال جزاء عادلاً، فكيف نُفِلت نحن إن أهملنا خلاصاً عظيماً كهذا قد نُطِقَ به على لسان الرب أولاً، ثم ثبته لنا الذين سمعوه.

### هللوا

بمراحمك يا رب أرْنم إلى الابد، إلى جيلٍ جليلٍ أعلنُ حقكَ بغمي

لأنك قلت: إن الرحمة تُبنى الى الابد، وفي السماوات يُهيأُ حَقُّكَ.

## **Gospel of the 2<sup>nd</sup> Sunday of Lent, Mark 2:1-12 (Healing of the Paralytic)**

At that time Jesus entered Capharnaum, and it was reported that he was at home. And immediately many gathered together, so that there was no longer room, not even around the door. And he spoke the word to them. And they came, bringing to him a paralytic, carried by four. And since they could not bring him to Jesus because of the crowd, they uncovered the roof where he was, and, having made an opening, they let down the pallet on which the paralytic was lying. And Jesus, seeing their faith, said to the Paralytic, "Son, your sins are forgiven you." Now some of the Scribes were sitting there and reasoning in their hearts, "Why does this man blaspheme in this way? Who can forgive sins, beside God?" And at once Jesus, knowing in his spirit that they so reasoned within themselves, said to them, "Why are you arguing these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, and take up your pallet, and walk'? But that you may know the Son of Man has power on earth to forgive sins" – he said to the paralytic – "I say to you, arise, take up your pallet, and go to your house," And immediately he arose and, taking up his pallet, went forth in the sight of all, so that they were all amazed, and glorified God, saying, "Never did we see anything like this!"

### **انجيل الاحد الثاني من الصوم**

#### **الانجيل (مرقس 2: 1 – 12)**

في ذلك الزمان، دخل يسوع كفرناحوم. وسمع أنه في بيت، ففي الحال اجتمع خلق كثير بحيث لم يبق موضع يسع ولا عند الباب، وكان يخاطبهم بالكلمة. فأتوا اليه بمخلع يحمله أربعة. وإذا لم يقدروا أن يقتربوا اليه بسبب الجمع، كشفوا السقف حيث كان، وبعد ما نقبوه دلوا الفراش الذي كان المخلع مضطجعا عليه. فلما رأى يسوع إيمانهم قال للمخلع: يا بني مغفورة لك خطاياك. وكان قوم من الكتبة جالسين هناك يفكرون في قلوبهم: ما بال هذا يتكلم هكذا بالتجديف؟ من يقدّر أن يغفر الخطايا إلا الله وحده؟ فلوقت علم يسوع بروحه انهم يفكرون هكذا في أنفسهم. فقال لهم: لماذا تفكرون بهذا في قلوبكم؟ ما اليسر: أن يُقال للمخلع مغفورة لك خطاياك. أم أن يقال قم احمل فراشك وامشي؟ ولكن لكي تعلموا ان ابن الانسان له سلطان على الارض ان يغفر الخطايا، قال للمخلع: لك أقول قم احمل فراشك واذهب الى بيتك. فقام للوقت وحمل فراشه وخرج أمام الجميع، حتى دهشوا كلهم ومجدوا الله قائلين: ما رأينا قط مثل هذا.

### ***Hymn to the Theotokos: In you, O Full of grace... BDW p. 331, ED p. 421***

In you, O full of grace, all creation exults, the hierarchy of angels together with the race of men: in you, sanctified Temple, spiritual Paradise, Glory of virgins of whom God took flesh from whom our God who exists before the world, became a child! For He has made your womb his throne, making it more spacious than the heavens. In you, O Woman full of grace, all creation exults: glory to you!

### **النشيد لوالدة الاله**

إن البرايا بأسرها تفرح بك يا ممتلئة نعمة. محافل الملائكة وأجناس البشر لك يعظمون. أيها الهيكل المتقدس والفرديوس الناطق وفخر البتولية، التي منها تجسد الاله وصار طفلاً، وهو الهنا قبل الدهور. لأنه صنع مستودعك عرشاً، وجعل بطنك أرحب من السماوات. لذلك، يا ممتلئة نعمة تفرح بك كل البرايا وتمجّدك.



**Apolysis** ... and our Father among the saints Basil the Great, Archbishop of Caesarea in Cappadocia etc....

**At the end of the Divine Liturgy, Procession of the Holy Relics**

**SUNDAY, MARCH 20, 2022**

**Sunday of the Holy Cross**

**الاحد، 20 اذار 2022**

**الاحد الثالث للصوم العظيم المقدس – احد الصليب المقدس**

**Abstinence from specific food(s). (Traditionally: Meat, meat products, and Dairy products)**

**Tone 2 - ORTHROS GOSPEL: JOHN 21:14**

**LITURGY of St. Basil**

**Antiphon Prayer** (PLC p. 441)

O Christ God, You chose of your own free will to be raised on the Cross for the sake of mankind. Have mercy on your people called after your name. Grant to the Church, your Mystical Body, to rejoice in your might. Safeguard all the peoples that You reconciled by your crucifixion. As for us, who have been sealed by the sign of your Cross, grant that we may not be proud of anything but of your Cross, bearing at all time in our hearts and our minds, the marks of your Holy Passion.

For You are our Light and our Sanctification, O Christ our God, and to You we render glory, and to your Eternal Father, and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

**صلاة الأنديفونة**

أَيُّهَا الْمَسِيحُ الْإِلَهَ، يَا مَنْ رَفَعَ عَلَى الصَّلِيبِ طَوْعاً حُبّاً لِلْبَشَرِ، إِرْأَفْ بِشَعْبِكَ الْمُسَمَّى بِاسْمِكَ، وَأَعْطِ الْكَنِيسَةَ، الَّتِي هِيَ جَسَدُكَ، أَنْ تَفْرَحَ بِقُدْرَتِكَ، وَصُنْ جَمِيعَ الشُّعُوبِ الَّتِي سَأَلْتَهَا يَوْمَ صَلْبِكَ، وَاجْعَلْنَا نَحْنُ الَّذِينَ وَسِمْنَا بِشَارَةِ الصَّلِيبِ الْأَنْفِخَرِ إِلَيْهِ، حَامِلِينَ دَائِماً فِي قُلُوبِنَا وَأَفْكَارِنَا سِمَاتِ الْأَمَكِ الْمُقَدَّسَةِ لِأَنَّكَ أَنْتَ نُورُنَا وَتَقْدِيسُنَا، أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ وَالشُّكْرَ وَالسُّجُودَ، وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ كُلِّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

**الشعب: آمين.**

**Antiphons of the Feast** (BDW p. 803), (PLC p. 442), (ED p. 552)

**First Antiphon**

1. O Lord, let the light of your countenance shine upon us.

**®. Through the prayers of the Mother of God, O Savior, Save us!**

2. O Lord, for those who fear You, You have raised a banner to which they may flee out of the range of arrows.

3. You have ascended on high, taken captives, and received men as gifts.

**الأنديفونة الأولى**

- 1- قد ارتسم علينا نور وجهك يا رب  
اللازمة: بشفاعة والدة الإله، يا مخلص خلاصنا
- 2- أعطيت الذين يتفونك علامة ليهربوا من وجه القوس
- 3- أعطيت ميراثاً للذين يتفون اسمك يا رب

## Hymns

### **Troparion of the resurrection (2nd tone)**

When you descended to death, O Immortal Life, You destroyed Hades by the splendor of your Divinity, and when you raised the dead from under the ground, all the Powers of heaven cried out: O Christ our God, the giver of life, glory to you.

**OR**

### **Troparion of the resurrection (2nd tone)**

When You descended to death, O immortal Life, You destroyed Hades by the splendor of Your divinity. And when You raised the dead from below the earth, all the heavenly powers cried out to you: "O Giver of life, Christ our God, glory to You!"

### **نشيد القيامة باللحن الثاني**

لما نزلت الى الموت، أيها الحياة الخالدة، أمت الجحيم بسنى لاهوتك. ولما أقمت الاموات من تحت الثرى، صرخت جميع قوات السماويين: أيها المسيح ألهنا، يا مُعطي الحياة، المجد لك.

### **Troparion of the Holy Cross, (PLC p. 443)**

#### **Troparion of the Holy Cross, as modified by the Holy Synod:**

"O Lord save your people and bless your inheritance, granting peace to the world; and protect your community by the power of your Cross."

### **نشيد الصليب باللحن الأول:**

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاتِكَ، مَانِحاً الْعَالَمَ السَّلَامَ. وَاحْفَظْ بِصَلِيبِكَ رَعِيَّتَكَ.

### **Troparion of the patron of the church** النشيد لشفيح الكنيسة

### **Kondakion of the Annunciation, (BDW p. 794), (PLC p. 439), (ED p. 542)**

Triumphant leader to you belongs our prize of victory! And since you saved us from adversity, we offer you, our thanks. We are your people O mother of God! So, as you have that invincible power, continue to deliver us from danger that we may cry out to you Hail, O Virgin and bride ever pure.

### **قنداق الختام باللحن الثامن**

نَحْنُ عِبِيدُكَ يَا وَالِدَةَ الْإِلَهِ، نَكْتُبُ لِكَ آيَاتِ الْغَلْبَةِ يَا قَائِدَةً قَاهِرَهُ. وَنُقَدِّمُ الشُّكْرَ لِكَ وَقَدْ أَنْقَذَنَا مِنَ الشَّدَائِدِ. لَكِنْ بِمَا أَنَّ لِكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ، أَعْتَقِينَا مِنْ أَصْنَافِ الْمَخَاطِرِ لِكِي نَصْرُحَ إِلَيْكَ: إِفْرَاجِي يَا عَرُوسَةَ لَا عَرُوسَ لَهَا.

**Instead of the Trisagion** We bow in worship before Your Cross, O Master, and we give praise to Your Holy Resurrection.

Arabic: Li-sa-lee-bi-ka ya Say-yi-da-na nas-jud, wa-li-qi-yaa-ma-ti-kal-mu-qad-da-sa nu-maj-jid.

Greek: Ton Stav-ron su pros-ki-noo-men Dhes-po-ta, ke tin a-gi-an su A-na-sta-sin dho-xa-zo-men.

### **Epistle of the 3<sup>rd</sup> Sunday of Lent, Hebrews 4:14-5:6, p. 356, Arabic p. 404 Prokimenon (Tone 6)**

O Lord, save your people and bless your inheritance!

**Stichon:** To you, O Lord, I have called: O my Rock, be not deaf to me!

**Reading** from the Epistle of St. Paul to the Hebrews: **4: 14-16; 5: 1-6**

Brethren, since we have a great high priest who has passed into the heavens, let us hold fast our profession of faith. For we have not a high priest unable to pity our weaknesses, but one tried as we are in all things, save sin. Let us then approach the throne of grace with confidence, so that we may obtain mercy and find grace to help in time of need.

For every high priest taken from among men is appointed for men in matters pertaining to God, so that he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and therefore must make offerings for sin in his own behalf as in behalf of the people. And no one invests himself with this honor: only one who is called by God takes it, as Aaron was. So also Christ did not glorify himself with the high priesthood, but glorified the One who had spoken to him, “*You are my son, I this day have begotten you* (Ps. 2:7). “As he says also in another place, “*You are a priest forever, according to the order of Melchizedek* (Ps. 109:4).”

### **Alleluia (Tone 6)**

Remember your congregation which you have acquired from the beginning: you redeemed the scepter of your inheritance.

**Stichon:** God is our King forever: he brought about salvation in the midst of the earth.

### **رسالة الاحد الثالث من الصوم**

#### **مقدمة الرسالة**

خَلِّصْ يَا رَبِّ شَعْبَكَ، وَبَارِكْ مِيرَاثَكَ.  
إِلَيْكَ يَا رَبُّ أَصْرُحُ، إِلَهِي لَا تَتَّصِمَمَ عَنِّي.

**(عبرانيين 4 : 14 الى 5 : 6)**

فَصَلِّ مِنْ رِسَالَةِ الْقُدْسِ بُولُسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ

يَا إِخْوَةَ، إِذْ لَنَا رَّبِّيسُ كَهَنَةٍ عَظِيمٌ قَدْ أَجْتَازَ السَّمَاوَاتِ، يَسُوعُ ابْنُ اللَّهِ، فَلَنَتَمَسَّكَ بِالْإِعْتِرَافِ. فَإِنَّ رَّبِّيسَ الْكَهَنَةِ الَّذِي لَنَا لَيْسَ غَيْرَ قَادِرٍ أَنْ يَرِثِي لِأَمْرَاضِنَا، بَلْ هُوَ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا مَا خَلَا الْخَطِيئَةَ. فَلَنَقْبَلْ إِذْنُ بَدَالَةٍ إِلَى عَرْشِ النِّعْمَةِ، لِنَنَالَ رَحْمَةً وَنَجْدَ نِعْمَةٍ لِلْإِعَانَةِ فِي أَوَانِهَا. فَإِنَّ كُلَّ رَّبِّيسِ كَهَنَةٍ مُتَّخِذٍ مِنَ النَّاسِ، يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لِلَّهِ، لِيُقَرَّبَ قَرَابِينَ وَدَبَابِحَ عَنِ الْخَطَايَا، قَادِرًا أَنْ يَرِقَّ لِلَّذِينَ يَجْهَلُونَ وَيَضِلُّونَ، لِكُونِهِ هُوَ أَيْضًا مُتَلَبِّسًا بِالضَّعْفِ. وَلِهَذَا يَجِبُ عَلَيْهِ أَنْ يُقَرَّبَ عَنِ الْخَطَايَا لِأَجْلِ نَفْسِهِ، كَمَا يُقَرَّبُ لِأَجْلِ الشَّعْبِ. وَلَيْسَ أَحَدٌ يَأْخُذُ لِنَفْسِهِ هَذِهِ الْكِرَامَةَ، إِلَّا مَنْ دَعَاهُ اللَّهُ كَمَا دَعَا هَرُونَ. كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يُمَجِّدْ نَفْسَهُ حَتَّى يَصِيرَ رَّبِّيسَ كَهَنَةٍ، بَلِ الَّذِي قَالَ لَهُ: أَنْتَ ابْنِي، أَنَا الْيَوْمَ وَوَلَدْتُكَ. كَمَا يَقُولُ أَيْضًا فِي مَوْضِعٍ آخَرَ: أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلَكِيصَادُقُ.

#### **هللوا**

أُذَكِّرُ جَمَاعَتِكَ الَّتِي اقْتَنَيْتَهَا مِنْذُ الْقَدِيمِ، لَقَدْ افْتَدَيْتَ صَوْلَجَانَ مِيرَاثِكَ.  
أَمَّا اللَّهُ فَهُوَ مَلِكُنَا قَبْلَ الدُّهُورِ، أَجْرَى الْخَالِصَ فِي وَسْطِ الْأَرْضِ.

### **Gospel of the 3<sup>rd</sup> Sunday of Lent, Mark 8: 34-9:1**

#### **(Taking up the daily cross)**

The Lord said: “If anyone wishes to come after me, let him deny himself, and take up his cross and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of Good News will save it. For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father.” And he said to them,

“Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power.

**الانجيل (مرقس 8: 3 الى 9: 1)**

قَالَ الرَّبُّ: مَنْ أَرَادَ أَنْ يَتَّبِعَنِي فَلْيَتَّكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يَهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ فَذَلِكَ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْفَعُ الْإِنْسَانَ لَوْ رَبِحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانَ فِدَاءً عَنْ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحْيِي بِي وَيَكَلِمِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ، يَسْتَحْيِي بِهِ ابْنُ الْبَشَرِ أَيْضاً مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ وَالْقَدِيسِينَ. وَقَالَ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، إِنَّ بَعْضَ الْقَائِمِينَ هَهُنَا لَا يَدُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ آتِياً بِقُوَّةٍ. حَقًّا.

**Hymn to the Theotokos: In you, O Full of grace... BDW p. 331, ED p. 421**

In you, O full of grace, all creation rejoices, the orders of angels and the human race as well. O sanctified Temple, spiritual Paradise and glory of virgins from whom our God who exists before all eternity, took flesh and became a little Child. He has taken your womb as his throne making it more spacious than the heavens. Therefore, O full of grace, in you all creation rejoices. Glory to you!

**النشيد لوالدة الاله**

إِنَّ الْبَرَائِيَا بِأَسْرَهَا تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةً. مَحَافِلُ الْمَلَائِكَةِ وَأَجْنَاسُ الْبَشَرِ لَكَ يُعْظَمُونَ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ وَالْفَرْدَوْسُ النَّاطِقُ وَفَخْرُ الْبَتُولِيَّةِ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشاً، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ، يَا مُمْتَلِئَةَ نِعْمَةً تَفْرَحُ بِكَ كُلُّ الْبَرَائِيَا وَتُمَجِّدُكَ.

**Kinonikon: (Either)** “Let the light of your Face shine on us, O Lord”, or “O Christ, You brought about salvation in the midst of the earth”, Alleluia.

**ترنيمة المناولة**

لِيَرْتَسِمَ عَلَيْنَا نُورٌ وَجْهَكَ يَا رَبِّ. هَلُويَا --- أو --- خَلِصاً صَنَعْتَ فِي وَسْطِ الْأَرْضِ أَيُّهَا الْمَسِيحُ الْإِلَهُ. هَلُويَا

**Apolysis** ... and our Father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia etc....

**At the end of the Divine Liturgy, Procession of the Holy Cross**

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**Friday, March 25, 2022**

**Feast of the Annunciation of the Most Holy Mother of God  
and Ever-Virgin Mary**

**الجمعة، 25 آذار 2022**

**بشارة الفانقة القداسة سيدتنا والدة الاله مريم الدائمة البتولية**

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Abstinence from specific food(s). (Traditionally: Meat, meat products, and Dairy products)  
ORTHROS GOSPEL: LUKE 1:39-49; 56 \* (Matins of September 8)

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**ANTIPHONS PRAYER:** O Christ God, Who are before Eternity, your all-holy Virgin Mother, Mary, conceived You as she accepted the peaceful message of the Annunciation. That event was the beginning of our Salvation. Wherefore, we joyfully cry out to You: O God Who were incarnate of the Virgin without undergoing change, grant your peace and your great mercy to the world. For You are our light, our peace and our salvation, O Christ our God, and to You we render glory, and to your Eternal Father, and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

#### صلاة الأنديفوننة

أَيُّهَا الْمَسِيحُ الْإِلَهُ الَّذِي قَبْلَ الدَّهْرِ، لَقَدْ حَبَلَتْ بِكَ مَرْيَمُ الْبَتُولُ الْفَائِقَةُ الْقِدَاسَةُ، لَمَّا قَبِلَتْ بِإِيْمَانٍ أَقْوَالَ الْبِشَارَةِ وَالسَّلَامِ فَكَانَ بَدْءُ الْخَلَاصِ. فَلِذَلِكَ نَهَيْتُ إِلَيْكَ بِفَرَحٍ قَائِلِينَ: أَيُّهَا الْإِلَهُ الَّذِي تَجَسَّدَ مِنَ الْعِذْرَاءِ وَلَمْ يَتَغَيَّرْ، أَمْنَحِ الْعَالَمَ سَلَامَكَ وَعَظِيمَ رَحْمَتِكَ، لِأَنَّكَ أَنْتَ نَوْرُنَا وَسَلَامُنَا وَفِدَاؤُنَا، أَيُّهَا الْمَسِيحُ الْإِلَهُ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلِّ أَوَانٍ وَالِي دَهْرِ الدَّاهِرِينَ  
الشَّعْبُ: آمِينَ.

**ISODHIKON:** Proclaim from day to day the salvation of our Lord. O Son of God who were incarnate from the Virgin, save us who sing to You: Alleluia!

**ترنيمه الدخول:** بشروا من يوم إلى ويوم بخلاص إلينا  
خلصنا يا ابن الله، يا من تجسّد من البتول، نحن المنمّنين لك: هللوا

#### Hymns

**Troparion of the Annunciation, 4<sup>th</sup> Tone** (BDW p. 658), (PLC p. 361), (ED p. 1370) **(Three times)**

Today is the fountainhead of our salvation and the revelation of the mystery that was planned from all eternity: the Son of God becomes the Son of the Virgin and Gabriel announces this grace. Let us join him in crying out to the Mother of God: Hail, O Woman full of grace! The Lord is with you.

#### نشيد لعيد البشارة بالحن الرابع (3 مرات)

اليوم بدء خلاصنا، وظهور السر الذي منذ الأزل. فإن ابن الله يصير ابن البتول، وجبرائيل بالنعمة يبشّر. فلنهنّئ معه نحو والدة الإله: السلام عليك يا ممتلئة نعمة الرب معك.

**Kondakion of the Annunciation:** (BDW p. 794), (PLC p. 362), (ED p. 542)

Triumphant leader to you belongs our prize of victory! And since you saved us from adversity, we offer you, our thanks. We are your people O mother of God! So, as you have that invincible power, continue to deliver us from danger that we may cry out to you Hail, O Virgin and bride ever pure.

#### قنداق الختام بالحن الثامن

نحن عبيدك يا والدة الاله، نكتب لك آيات الغلبة يا قائدة قاهره. ونقدم الشكر لك وقد أنقذنا من الشدائد. لكن بما أن لك العزة التي لا تحارب، أعتقينا من اصناف المخاطر لكي نصرخ إليك: إفراحي يا عروسة لا عروس لها.

**Epistle of the Feast: Hebrews 2: 11-18, p.372, but Prokimenon and Alleluia verses, p.486/487. Ar. p. 424, but Prokimenon & Alleluia verses p.555**

### Prokimenon (Tone 3)

My soul magnifies the Lord and my spirit rejoices in God my Savior.

**Stichon:** Because he has regarded the lowliness of his handmaid, for, behold, henceforth all generations shall call me blessed.

**Reading** from the Epistle of St. Paul to the Hebrews: 2: 11-18

Brethren, the sanctifier and the sanctified are all of one nature: therefore he is not ashamed of calling them brethren and saying, “*I will declare your name to my brethren; in the midst of the church I will sing your praise.* (Ps. 21: 22)” And again, “*I and my children whom God has given me* (Is.8: 17, 18).”

Now, since children have blood and flesh in common, so he likewise has shared in the same, that through death he might destroy the one who had the power of death, that is, the devil; and might deliver those who throughout their life were kept in slavery by the fear of death. For of course it is not angels he is assisting, but the offspring of Abraham. Wherefore it was right that he should in all things be made in the likeness of his brethren, so that he might become a merciful and faithful high priest before God to expiate the people’s sins. For because he himself has suffered and was tempted, he is able to help those who are tempted.

### Alleluia (Tone 2)

He shall come down like rain upon a fleece, like showers he shall gently fall upon the ground.

**Stichon:** His name shall be praised forever; as long as the sun, his name shall last.

### مقدمة الرسالة

تُعْظَمُ نَفْسِي الرَّبِّ، فَقَدْ ابْتَهَجَ رُوحِي بِاللَّهِ مَخْلَصِي  
لأنَّهُ نَظَرَ إِلَى ضِعَةِ أُمَّتِهِ. فَهَا مِنْذُ الْآنَ تُغِيْطُنِي جَمِيعُ الْأَجْيَالِ

### عبرانيين 2: 11-18

يا إخوة، ان المقدس والمقدسين كلهم من واحد. فلهذا السبب لا يستحي ان يدعوهم إخوة، قائلاً: سأخبر باسمك إخوتي، وفي وسط الجماعة أسبحك. وأيضاً: سأكون متوكلاً عليه. وأيضاً: هاءنذا والاولاد الذين اعطانيهم الله. إذن إذ قد اشتراك الاولاد في اللحم والدم، اشتراك هو كذلك فيهما، لكي يبطل بالموت من له سلطان الموت، أعني إبليس، ويعتق جميع الذين كانوا مدة حياتهم خاضعين للعبودية مخافة من الموت. فإنه ولا شك لم يتخذ الملائكة، بل إنما يتخذ نسل ابراهيم. فمن ثم كان يجب أن يكون شبيهاً بإخوته في كل شيء، ليصير رئيس كهنة رحيماً وأميناً في ما لله، حتى يكفر عن خطايا الشعب. لأنه إذ قد تألم وجرب فهو قادر على أن يغيث المجربين.

### هللوا

ينزل كالمطر على الجزة، كالقطر على الأرض  
يكون اسمه مباركاً الى الدهور. ما دامت الشمس يدوم اسمه

### **Gospel of the Feast, Luke 1: 24-38 (The Annunciation)** Page 321 (English) –

Page 214 (Arabic)

In those days Elizabeth, the wife of Zechariah conceived and she secluded herself for five months, saying, “Thus has the Lord dealt with me in the days when he deigned to take away my reproach among men. Now in the sixth month the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin’s name was Mary. And when the angel had come to her, he said, “Hail, full of grace, the Lord is with you. Blessed are you among women.” When she had heard him she was troubled at his word, and kept pondering what

manner of greeting this might be. And the angel said to her, “Do not be afraid, Mary, for you have found grace with God. Behold, you shall conceive in your womb and shall bring forth a son; and you shall call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever; and of His kingdom there shall be no end.” But Mary said to the angel, “How shall this happen, since I do not know man?” And the angel answered and said to her, “The Holy Spirit shall come upon you and the power of the Most High shall overshadow you; and therefore the Holy One to be born shall be called the Son of God. And behold, Elizabeth your cousin also has conceived a son in her old age, and she who was called barren is now in her sixth month; for nothing shall be impossible with God.” But Mary said, “Behold the handmaid of the Lord; be it done to me according to your word.” And the angel left her.

### الانجيل (للبشارة) لوقا 1: 24-38

في تلك الأيام، حبلى اليصابات امرأة زكريا. فاخترت خمسة أشهر قائلةً: هكذا صنع بي الرب في الأيام التي نظرت الي فيها، ليصرف عني العار بين الناس. وفي الشهر السادس أرسل الملاك جبرائيل من قبل الله، الى مدينة في الجليل تسمى الناصرة، الى عذراء مخطوبة لرجل اسمه يوسف من بيت داود، واسم العذراء مريم. فلما دخل اليها الملاك قال: السلام عليك يا ممتلئة نعمة، الرب معك، مباركة انت في النساء. فلما رآته اضطربت من كلامه، وفكرت ما عسى ان يكون هذا السلام. فقال لها الملاك: لا تخافي يا مريم. فقد نلت نعمة عند الله. وها انت تحبلين وتلدين ابناً وتسمينه يسوع. هذا سيكون عظيماً وابن العلي يدعى. وسيعطيه الرب الاله عرش داود ابيه، ويملك على آل يعقوب الى الدهور. ولا يكون ملكه انقضاء. فقالت مريم للملاك: كيف يكون هذا وانا لا أعرف رجلاً؟ فأجاب الملاك وقال لها: ان الروح القدس يحل عليك، وقدرة العلي تظلك، ولذلك فالقدوس المولود منك يدعي ابن الله. وها ان اليصابات نسيبتك قد حبلى هي ايضاً بابن في شيخوختها، وهذا الشهر هو السادس لتلك المدعوة عاقراً. لأنه ليس امر غير ممكن لدى الله. فقالت مريم: ها انا امة الرب، فليكن لي بحسب قولك. وانصرف الملاك من عندها.

### **Hymn to the Theotokos: Hirmos of the 9<sup>th</sup> Ode of the Annunciation, BDW p. 663, (BHDL, p. 363), ED p. 1379**

O Earth, proclaim the glad tidings of great joy! And you heavens, sing a hymn of praise to the glory of our God. Let no unclean hand touch God's living tabernacle: let the lips of the faithful sing without ceasing to the Mother of God the words of the angel and repeat to her with joy: “Pure Virgin, you are indeed lifted up above the creatures. Hail! The Lord is with you”

### النشيد لوالدة الاله

إسبشري أيتها الأرض بالفرح الأعظم. ويا سماوات سبحي مجداً إلهنا  
إن والدة الإله تابوت حي لله. فلا تلمسها أبداً يد مدنسة. أمّا شفاة المؤمنين فلتهتف إليها على الدوام مبهجةً ومُنشدةً  
قول الملاك: السلام عليك يا ممتلئة نعمة الرب معك.

### **Kinonikon of the Annunciation: the LORD has chosen Zion; He has desired it for his dwelling (Psalm 132:**

### ترنيمة المناولة

ان الرب قد اختار صهيون. اصطفاه مَسْكناً له. هلوليا

**Apolyxis** May Christ our true God, Who was incarnate of the Virgin for our salvation, have mercy ...

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**Sunday March 27, 2022**  
**Sunday of our Father John Climacus**  
**الاحد، 31 آذار 2019**

**الاحد الرابع من الصوم العظيم - تذكّار ابينا البار يوحنا السُّلمي**

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Abstinence from specific food(s) (Traditionally: Meat, meat products, and Dairy products)

Tone 3 – Third Eothenon Gospel

**LITURGY of St. Basil**

**Antiphon Prayer** (PLC p. 444)

O Lord, Lover of mankind, You saved the people of Niniva as they repented, fasting and weeping. Have mercy on us, for we fall short of any defense. And since You are compassionate, strengthen in our hearts our faith in your name and steady our footsteps in the way of your Commandments.

For You are good and forbearing, O our God, and to You we render glory, honor and worship, Father, Son and Holy Spirit, now and always and forever and ever.

**صلاة الأنديفوننة**

أَيُّهَا الرَّبُّ الْمَحَبُّ الْبِشْرَ، لَقَدْ خَلَّصْتَ أَهْلَ نَيْنَوَى لَمَّا تَابُوا بِالصَّوْمِ وَالدَّمْعِ. فَارَأَيْتَ بِنَا نَحْنُ الْعَاجِزِينَ عَنْ كُلِّ جَوَابٍ. فِيمَا أَنْتَ حَنُونٌ، وَطَدَّ فِي قُلُوبِنَا الْإِيمَانَ بِاسْمِكَ، وَثَبَّتْ خَطَوَاتِنَا فِي سَبِيلِ وَصَايَاكَ لِأَنَّكَ إِلَهُ صَالِحٌ وَطَوِيلُ الْإِتَانَةِ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ أَيُّهَا الْأَبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَالِي دَهْرٍ الدَّاهِرِينَ. **الشَّعْبُ: آمِينَ.**

**Hymns**

**Troparion of the resurrection (3<sup>rd</sup> tone)**

Let the heavens rejoice and the earth be glad! For the Lord has done a wondrous deed by his arm! He has crushed Death by his death becoming the first to rise from the dead. He has delivered us from the mouth of Hades and bestowed great mercy upon the world.

**OR**

**Troparion of the resurrection (3<sup>rd</sup> tone)**

Let all in heaven rejoice and all on earth be glad, for the Lord has exerted power with His arm: By death He has trampled upon Death and has become the firstborn from the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

**نشيد القيامة باللحن الثالث**

لتفرح السماويات، وتبتهج الارضيات. لأن الرب صنع عزاً بساعده، ووطئ الموت بالموت، وصار بكر الاموات، وأنقذنا من جوف الجحيم، ومنح العالم عظيم الرحمة.

**Troparion of St. John Climacus, (8<sup>th</sup> Tone) BDW p. 808, ED p. 559**

Your abundant tears made the wilderness to sprout and bloom, and your deep sighs of love made your labors fruitful a hundredfold; you became a shining star showering miracles upon the world. Holy Father John, pray to Christ God that He may save our souls.

**نشيد للبار يوحنا السُّلمي مؤلف كتاب "سُلم الفضائل" (على اللحن الثامن)**



بسيول دموعك أخصب القفر العقيم. وبزفرتك العميقة أثمرت أتعابك مئة ضعف. فصرت للمسكونة كوكباً متألئاً بالعجائب يا أبانا البار يوحنا. فاشفع الى المسيح الاله في خلاص نفوسنا.

### النشيد لشفيح الكنيسة Troparion of the patron of the church

#### Kondakion of the Annunciation, (BDW p. 794), (PLC p. 439), (ED p. 542)

Triumphant leader to you belongs our prize of victory! And since you saved us from adversity, we offer you, our thanks. We are your people O mother of God! So, as you have that invincible power, continue to deliver us from danger that we may cry out to you Hail, O Virgin and bride ever pure.

#### قنذاق الختام بالحن الثامن

نحن عبيدك يا والدة الاله، نكتب لك آيات الغلبة يا قائدة قاهره. ونقدم الشكر لك وقد أنقذنا من الشدائد. لكن بما أن لك العزة التي لا تحارب، أعتقنا من اصناف المخاطر لكي نصرخ إليك: إفرحي يا عروسة لا عروس لها.

#### Epistle of the 4<sup>th</sup> Sunday of Lent, Hebrews 6: 13- 20, p. 359, Arabic p. 407

**Prokimenon** (Tone 7) Psalm 28:11, 1

The Lord will give strength to his people; the Lord will bless his people with peace.

**Stichon:** Give to the Lord. You sons of God, give to the Lord glory and praise.

**Reading** from the Epistle of St. Paul to the Hebrews

Brethren, when God made his promise to Abraham, since he had no one greater to swear by, he swore by himself, saying, “*I will surely bless you, and will surely multiply you Gn.22: 14.*” And so, after patient waiting, Abraham obtained the promise. For men swear by one greater than themselves, and an oath given as a guarantee is the final settlement of all their disagreements. Hence God, meaning to show more abundantly to the heirs of the promise the firmness of his will interposed an oath, so that by two unchangeable things, in which it is impossible for God to deceive, we may have the strongest comfort – we who have sought refuge in holding fast the hope set before us. This hope we have as a sure and firm anchor of the soul, reaching even behind the veil where our forerunner Jesus has entered for us, as he became a high priest forever according to the order of Melchizedek.

**Alleluia** (Tone 7), Psalm 91:1,2

It is good to give thanks to the Lord, to sing praises to your name, O Most High!

**Stichon:** To proclaim your kindness at dawn and your faithfulness throughout the night.

#### مقدمة رسالة الاحد الرابع من الصوم

الرب يوتي شعبه قوة، الرب يبارك شعبه بالسلام

قدموا للرب يا أبناء الله، قدموا للرب أبناء الكباش

#### الرسالة (عبرانيين 6: 13 – 20)

يا إخوة، ان الله عند وعده لإبراهيم، إذ لم يكن له أن يقسم بما هو أعظم منه، أقسم بنفسه قائلاً: لأباركك بركة وأكثرتك كثيراً. وهكذا إذ تأنى نال الموعد. وإنما الناس يقسمون بما هو أعظم منهم، وتنقضي كل مشاجرة بينهم بالقسم للتثبيت. لذلك لما شاء الله أن يزيد ورتة الموعد بياناً لعدم تحول عزمه، توسط بقسم، حتى نحصل بأمرين لا يتحولان ولا

يُمْكِنُ أَنْ يَحْلَفَ اللَّهُ فِيهِمَا، عَلَى تَعْزِيَةٍ قَوِيَّةٍ، نَحْنُ الَّذِينَ التَّجَانُّنَا إِلَى التَّمَسُّكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا. الَّذِي هُوَ لَنَا كَمِرْسَاةٍ لِلنَّفْسِ أَمِينَةٌ وَرَاسِخَةٌ. وَهُوَ يُدْخِلُ إِلَى دَاخِلِ الْحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقِي لِأَجْلِنَا، صَانِئاً رَئِيسَ كَهَنَةٍ إِلَى الْآبِدِ عَلَى رَتْبَةِ مَلِكِيصَادُوقِ.

### هللوا

صالحُ الاعترافُ للربِّ، والترنيمُ لاسمك أَيُّهَا العليُّ  
لِيُخَبِّرَ بِرَحْمَتِكَ فِي الْغَدَاةِ، وَبِحَقِّكَ كُلِّ لَيْلَةٍ.

### **Gospel of the 4<sup>th</sup> Sunday of Lent, Mark 9: 17-31 (Healing of a possessed boy)**

At that time one of the crowd came to Jesus and bowed to him saying: “Master, I have brought to you my son, who has a dumb spirit; and whenever it seizes him it throws him down, and he foams and grinds his teeth; and he is wasting away. And I told your disciples to cast it out, but they could not.” And he, answering him, said, “O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me.” And they brought him to him; and the spirit, when it saw Jesus, immediately threw the boy in convulsions, and he fell down on the ground and rolled about foaming at the mouth. So he asked his father, “How long is it since this has come upon him?” And he said, “From his infancy. Oftentimes, it has thrown him into the fire and into the waters to destroy him. But if you can do anything have compassion on us and help us.” But Jesus said to him, “If you can believe, all things are possible to the man of faith.” At once the father of the boy cried out and said with tears, “I do believe; help my unbelief.” Now when Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, “You deaf and dumb spirit, I command you, go out of him and enter him no more.” And crying out and violently convulsing him, it went out of him, and he became like one dead, so that many said, “He is dead.” But Jesus took him by the hand, and raised him and he stood up. And when he had come into the house, his disciples asked him privately, “Why could we not cast it out?” And he said to them, “This kind can be cast out in no way except by prayer and fasting.” And leaving that place, they were passing through Galilee, and he did not wish anyone to know it. For he was teaching his disciples, and saying to them, “The Son of Man is to be betrayed into the hands of men, and they will kill him; and having been killed, he will rise again on the third day.”

### **الانجيل - الاحد الرابع من الصوم (مرقس 9: 17 - 31)**

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ انْسَانٌ وَسَجَدَ لَهُ قَائِلاً: يَا مَعْلَمُ، قَدْ أَتَيْتُكَ بِابْنِي بِهِ رُوحٌ أَبْكُمْ. وَحَيْثُمَا اعْتَرَاهُ يَصْرَعُهُ فَيَزِيدُ وَيَصْرِفُ بِأَسْنَانِهِ وَيَبْيِسُ. وَقَدْ قَلْتُ لِتَلَامِيذِكَ أَنْ يُخْرِجُوهُ فَلَمْ يَقْدِرُوا. فَأَجَابَهُ قَائِلاً: أَيُّهَا الْجِيلُ الْغَيْرِ الْمُؤْمِنِ، إِلَى مَتَى أَكُونُ عِنْدَكُمْ وَحَتَّى مَتَى أَحْتَمِلُكُمْ؟ هَلُمَّ بِهِ إِلَيَّ. فَآتَانَا بِهِ. فَلَمَّا رَأَاهُ لِلْوَقْتِ صْرَعَهُ الرُّوحُ، فَسَقَطَ عَلَى الْأَرْضِ يَتَمَرَّغُ وَيَزِيدُ. فَسَأَلَ أَبَاهُ: مِنْذُ كَمْ مِنَ الزَّمَانِ أَصَابَهُ هَذَا؟ فَقَالَ مِنْذُ صِبَاهِ. وَكَثِيراً مَا أَلْقَاهُ فِي النَّارِ وَفِي الْمِيَاهِ لِيُهْلِكَهُ، لَكِنْ إِنْ اسْتَطَعْتَ شَيْئاً فَتَحْتِنْ عَلَيْنَا وَأَعْتِنَا. فَقَالَ لَهُ يَسُوعُ: إِنْ اسْتَطَعْتَ أَنْ تَوْمَنَ فَكُلُّ شَيْءٍ مُمْكِنٌ لِلْمُؤْمِنِ. فَصَاحَ أَبُو الصَّبِيِّ لِسَاعَتِهِ بِدُمُوعٍ وَقَالَ: إِنِّي أَوْمَنُ يَا رَبِّ، فَأَعْنِ قَلْبَهُ إِيمَانِي. فَلَمَّا رَأَى يَسُوعُ أَنَّ الْجَمْعَ يَتَبَادَرُونَ إِلَيْهِ، انْتَهَرَ الرُّوحَ النَّجِسَ قَائِلاً لَهُ: أَيُّهَا الرُّوحُ الْأَصْمُ الْإِبْكُمْ، أَنَا أَمْرُكَ أَنْ أَخْرُجَ مِنْهُ وَلَا تُعَدَّ إِلَيْهِ مِنْ بَعْدِ. فَصَرَخَ وَخَبَطَهُ كَثِيراً وَخَرَجَ مِنْهُ، فَصَارَ كَالْمَيْتِ حَتَّى قَالَ كَثِيرُونَ إِنَّهُ قَدْ مَاتَ. فَأَخَذَ يَسُوعُ بِيَدِهِ وَأَنْهَضَهُ فَمَامَ. وَلَمَّا دَخَلَ الْبَيْتَ سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ: لِمَاذَا لَمْ نَسْتَطِيعَ نَحْنُ أَنْ نُخْرِجَهُ؟ فَقَالَ لَهُمْ: إِنَّ هَذَا الْجِنْسَ لَا يُمْكِنُ أَنْ يَخْرُجَ بِشَيْءٍ إِلَّا بِالصَّلَاةِ وَالصُّومِ. وَلَمَّا خَرَجُوا مِنْ هُنَا، اجْتَازُوا فِي الْجَلِيلِ، وَلَمْ يَكُنْ يَرِيدُ أَنْ يَدْرِيَ أَحَدٌ. وَكَانَ يَعْلَمُ تَلَامِيذُهُ وَيَقُولُ لَهُمْ: إِنَّ ابْنَ الْإِنْسَانِ سَيَسْلَمُ إِلَى أَيْدِي النَّاسِ فَيَقْتُلُونَهُ، وَبَعْدَ أَنْ يُقْتَلَ يَقُومُ فِي الْيَوْمِ الثَّلَاثِ.

**Hymn to the Theotokos: In you, O Full of grace...**

In you, O full of grace, all creation exult, the hierarchy of angels together with the race of men: in you, sanctified Temple, spiritual Paradise, Glory of virgins of whom God took flesh from whom our God who exists before the world, became a child! For He has made your womb his throne, making it more spacious than the heavens. In you, O Woman full of grace, all creation exults: glory to you!

**النشيد لوالدة الاله**

إن البرايا بأسرها تفرحُ بكِ يا ممتلئة نعمة. محافلُ الملائكةِ وأجناسُ البشرِ لكِ يعظمون. أيها الهيكلُ المتقدّسُ والفرديوسُ الناطقُ وفخرُ البتولية، التي منها تجسدُ الالهُ وصارُ طفلاً، وهو الهنا قبلَ الدهور. لأنه صنعَ مستودعكِ عرشاً، وجعلَ بطنكِ أرحبَ من السماوات. لذلك، يا ممتلئة نعمةً تفرحُ بكِ كل البرايا وتمجّدكِ.

**Kinonikon: Praise the Lord...**

**Apolysis: ...and our Father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia...**

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THE END